MASTER:

MY NAME! MY NATURE!

THE DESTROYER OF CRAFT AND FREEDOM'S PLANTER;

LEAVING IMPUTATION TO THOSE WHO ACT

THE PART IN THE MADHOUSE;

THE FARCE OF THE WORLD.

BY THE

PERSON WHO NOW REPRESENTS ZION-WARD.

WRITTEN AT NOTTINGHAM, IN THE MONTH OF JUNE, IN THE FIFTEENTH YEAR OF THE COMING OF SHILOH; THE DAY, TO DISPEL THE NIGHT, THE EPOCH, TO THE QUACKS;

Their Six Thousand Years, and their Eighteen Hundred and Forty.

BIRMINGHAM.

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TO THE READER.

This was not written, nor is it published, to gratify, nor to offend those whose names are mentioned in various parts of it. It was written, and it is published, for the express purpose of shewing how wrong those writers have been, who have attempted an explanation of the Scriptures; and it is to attract the attention of those amongst such writers, that have written what they have, from simple sincere motives,—to the true meaning of the Scriptures, as given in the previously written, and in the previously published works of Zion-ward ;—who is the Author of the present one ;—who, although his former self, as was known as him, is interred in the Cemetery, Leeds, Yorkshire; yet he writeth, and speaketh, and liveth, as, and in his present one; the present writer, as heretofore; as a man, and is known to his fellow man, as is explained in the body of this work. And also this work will point out the inconsistencies as appears in the published works of what is called the Socialists; and by shewing the extremes of such writings, to the writings of those who have written what they have supposed to be the meaning af the Scriptures; this work is intended, by its capability, to shew them their folly; to point out the middle and true path; so that the both extremes may, if they please, walk therein, and by that means, for them to receive a knowledge how freedom was gained, and for that knowledge to be the freedom to them; for them to abide in it, without a false stepping, on their part, which they have previously attempted, for to gain in their way, the Pearl—Happiness.

MY NAME, MY NATURE, &c.

Robert Owen says, "That Man is a compound being, whose character is formed *for* him, and not *by* him."

Man is a compound being;—Well! the elements formed him as such in the primitive state of his being, and in those elements, there is and ever has been a grand Almighty intelligence, called Spirit; for the fulfilment of what it gave through those called prophets, proves it a sensible fore-knowledge, and the understanding brought by the fulfilment of what it gave, must form the new mind or character, for the being called man, and not an hazardous speculation, by a similar compound as those it (the compound) intends to reform; for such a compound, according to the compound's own reasoning, needeth a character to be formed for him; then from whence does his proceed?—and from whom? from hazardous circumstances, answers the compound,—but stop! You say, Mr. Compound, that the character is formed *for* man; now the words, viz, is formed, implies that there must needs be a pre-wisdom, which had already formed it, but had not as yet given it, or infused it into the being called a *compound*, who, prior to this gift or* infusion, was a mere Animal, having no better life than the four-legged ones, with the exception of having a power to master such;—thus proving themselves their superior in this one thing, but proving their inferior in all others, for

* The Shiloh, viz. the Zion-ward was, the only being in an immediate sense that had this, but from his gift or his character, does, all beings proceed,—viz., all real intelligences that has power in themselves to rule the most vicious, as the rough characters are called, and to rule rightly what are called Kings and Queens; and Popes, Bishops, and Ministers.

with all their learning and sciences, they have not been enabled to govern themselves ; but with them, the sciences, they have enriched one part of the *compounds*, and starved the others ; which the other race of animals has not done; the *sciences* attached to their nature, far exceeds the *science* of the two legged ones ; their *science* is disinterested, therefore pure ; whilst the *science* of the two legged ones, are for hoggish self-aggrandizement ;— but the *science* that produced the real man, was mysteriously predicted in the prophetic language, and was obtained and attained unto by the one who fulfilled the predictions by the means of them, and thus overcame himself, his former-self ; all that had been called right, good or amiable, and bad, vile or filthy, all was overcome by the fulfilment of the predictions, which predictions pointed to the infusion of the soul, and the sufferings of the *compound* on the receding of the soul, and the understanding brought by those sufferings,—which understanding, produced the soul again, thus giving the compound a knowledge of Paradise, a knowledge of Hell, and a knowledge of Heaven, making him for ever a Wisdom, one with the eternal worker of it, to set forth the same unto others, to plant them all, who has charity enough to receive the truth, through him and his writings, in a never ending state, which state is scripturally explained in the Author's former writings, immediately explanatory of what the scriptures were given for ; thus for ever clearing every one from the notion that infinity takes heed of, the acts of those that have no part in them worthy of notice, by it, which lives in itself, and in all others when formed by itself, now known as the *Shiloh*, Zion-Ward ; who now has that state, and who is in that state, as the compound in which it were first infused by the medium of the prophesies contained in the Bible, and in other works given from the source or spirit, for the same express purpose, as this compound were to rule no more, but the understanding that came through it, (as the vessel,) this understanding being received from him, (the real man) previous to such a dissolution, which understanding seizing the properties, which it was, and is now in,

manifests, as heretofore, Zion-Ward, thus overturning the arguments of Atheists, viz. that the hereafter-state of man could never be proved.

The phrenologists* say, that whatever propensities a man has had, and he has been indicted to, they will remain with him in a more or less degree until death, and that refinement by education or any other means invented by man, such means can not entirely eradicate or remove them from him.

There now is seen plainly the necessity of the spirit, predicting a state, wherein, by the recipients receiving from the mind or soul, brought forth by the understanding of the fulfilment of what it gave for the express purpose, that, that should form a life, a character, for ever to destroy the old one, or destroy the former propensities in the being called a compound, so that, that being should not desire to injure his fellow ; consequently would abrogate all laws previously instituted to protect one part of the beings called compounds, from being quite devoured by the other.

There is no necessity for the compounds to be brought to a level, regarding in what way they may conduct their private affairs, each and every one must be left without restriction in those things, when the mind has its helpmate, viz, the understanding that I speak of,— then, they, the recipients, will very readily agree in all other things that may have a tendency for the mutual good.

The summit of the compound's endeavours is happiness ; then reform them in the way I speak, and then they have it immediately ; then all selfishness and the love of pride,

* According to the Phrenologists' own reasoning, which is, I grant, a nothingness ; they, like the other reasoners are desirous to build a system without a knowledge of eternity, by them partly running with the presupposed supposition similarly to the religions, because such composes the greatest body of the people ; consequently, if the Phrenologists were honest enough boldly to declare that phrenology did away with what the supposed religions has termed the Revealed Will of God, in his Bible, they, the Phrenologists, would meet with greater opposition ; as the religions cannot submit to anything that seemeth to have a tendency to take from them, their hope of living bravely by lying; by declaring that the will of the God who supports them in luxury, is, the will of the true God, and the eternal life.

the main-spring to every wrong has no power in them; for once they attain unto a certainty, that such a life will ever continue, they will act right, without being compelled so to do, from laws; for laws are made by, and for slaves, and not by and for freemen; laws, implies imperfections both to the maker and obeyer; if laws were abrogated, I should be upheld in the truth I bring, and should from poverty be lifted out; for although I enjoy an understanding that will for ever last, yet as that truth is stranger than fiction, I am in a state of poverty comparatively to those who teaches error for truth, because such creep under the feelings of their votaries, not to give them knowledge, but to set forth their system in a flattering way, as though it were capable of producing great things,—such is socialism; whereas society, particularly the humble part, cannot receive benefit thereby, for according to Robert Owen's own declaration, that it cannot benefit the humble compounds, not in the present century; then the humble artizan that is paying his pence, shillings, and pounds, striving to raise the required sum to enter the proposed communities by Robert Owen, his, the artizan's money acts, and does to assist the others, (who have it in their power to enter them immediately,) to enjoy what he himself may not very possibly have an opportunity of doing; thus it proves like all other things that requires the paltry metal, Gold, to commence, carry on, and uphold; for although usury is allowed to those who deposit their money, yet the power rests in the hands of the monied few, who perhaps will pay, like the bankers, whilst it answers their purpose so to do, but who will, like them, cry, perhaps when it dont, "we cannot help you, things will happen just as they turn out."

Now in this that I recommend, no such thing can take place, all the money required, is, a sufficiency to assist myself in promulgating the truth, and this I shall have when a few who have a desire for immortality, viz. the life, or the mighty principle, which acts from, and for the love of its virtue alone; which such will have, when they discern the truth which I have previously written, and do now write, and such will uphold me by declaring the same by public lectures, and then in a very short time will society at large understand a true position, they, society, will then

have a rallying point, a real standard for their guide, to effect a national, and ultimately an universal change, for whatever distinction, as regarding how their desire may be to reside in dwellings; each and every one, would, if pride were slain, be satisfied without those nonsensical superfluities as they now have, and also without those proposed by Robert Owen.

Nature is not formed in vain, neither is her particles formed (ultimately) to be degraded, by requiring laws or regulations, from a mere compound being, to keep in order, particles, that are equally as good, as the one who fancies that he has discovered a plan to make all his fellow compounds happy,

It is true, the earth, should belong to the people that dwelleth on her surface; but the compounds with the mere flimsy character proposed by Robert Owen, would, providing they could succeed in that, that they are wanting, which they cannot do, because there is a design, a God, and that God,* (intrinsically) not a visible person; but if they could succeed they soon would cut a very sorry figure, a far worse one, than they have already done; because while they are striving, in the expectation, to gain their ends, there is a stimulus, but let that cease, then they would bring a worse state, than the one that has been under the reign of all former and present error; for the laws now require persons and an army to uphold them, but laws formed by a compound over other compounds, which composition declareth that it is tyranny to punish another for any of his acts,—would soon prove that guns and swords, would be needed as heretofore.

Robert, your system wont do,—feeding the bellies and clothing the backs, or having intelligence from the faculties

* Fire turns every thing into itself whilst it has it in its heat; viz. by combining with its already portion of itself, which is in that it so turns; which neither of the other three elements has power to do with it; it is the *master element;* never diminished in itself, though it acteth not to shew itself, but through the medium of the others; and when not seen, it is in its source, viz. the light,—its virtue, its presence, is every thing,—its absence is nothing; when absent it is still in its source, its eternity with the other elements; it is not out of the nature. Just so is the consciousness, it is as it ever was, *i. e.* an Almighty wisdom,—the difference seen and felt, is, by its Deity; viz. its being, being fully proved, by its presence, its shape, its utility, itself, its *Man*, the Shiloh, the Zion-Ward.

and the germs of them, dont, make men, says the phrenologists, and so says the writer, reader,—neither will dancing, and singing, and tea drinking, and learning of sciences, and merely saying be good and follow my directions after the manner of the saints, with the exception of giving annihilation in the place of brimstone and fire; nor is men made by having "a thousand acres of land in view from their bed room window," and all the remainder of the pretty imaginary fancies (if realised,) would not be enabled to form the character for those who still remain the mere compound, with a little quiet polish, to dull the desire for Freedom, making them worse slaves than ever. Oh! Robert, you are out of it; the character that is formed to rule the beings, that you have named the compounds, without laws, guns, or swords, *it is not that, that you propose.*

Starvation, misery, and wretchedness, aboundeth, I know; yes. and will more abound, and no human power can prevent it; but that which Robert Owen calleth human power, has, does, and will cause it; neither is there any other way to prevent it, but by the compounds, all, whether rich or simple—all of them accepting of the character, as a gift, through the medium of these honest writings, which has not in them a false polished alluring power; but has in them the same virtue, viz., simplicity, as all the author's former stupendous writings immediately explanatory of the scripture prophecies.

The whole of the laws that has, and does now govern the inhabitants of the country are preached up as being built upon the scripture authority; the inhabitants have, and do obey them upon this supposition, or why do they obey them at all, seeing that they have produced nothing but confusion; and if Lord Melbourne spoke in the House of Lords, what he really believed, viz. that the scripture God, was a metaphysical thing, which he understood not; If his Lordship did really speak what he believed, (and I will not be so ungallant as to charge his Lordship with lying,) why he can, as the prime minister, bring a bill, into the House of Lords, and his Lordship's influence can cause a similar one to be introduced into the House of Commons, to inquire whether the inhabitants shall be compelled any longer to support a system of wrong, through

such a bugbear as a* metaphysical responsibility! and if his Lordship is really a friend to Robert Owen, and his Lordship, (as the head of the Government) with the others of the Queen's, and the Prince's Ministers, if they and Robert mean to commence "a superior community," to cost a many hundred thousand pounds, as he, Robert, stated when at Nottingham—otherwise Mr. Luke Barton misinformed the writer—or Robert informed him, and he stated it, for purposes perhaps best known between themselves; but if it is their intention so to do, the writer does assure his Lordship, and his Lordship's honourable colleagues, together with the Queen and her Majesty's royal partner, the Prince, that nothing shall be wanting on his part, (expect money, which ‖evil the writer is very little

* How blinded the people have been, and still are, by the dust thrown about by the Bishops, and the others called preachers of God's word, who say that his will is known, that his laws are known; yet the Prime Minister that has to take his seat among the Bishops, declareth, that what they and the others say, respecting the will and the law of God being known, is, altogether a delusion, a cheat. How base for a being then to force the people to obey that, that he believeth to be unknown; the fact is, the whole of the principal conductors of the affairs of the country, are well aware that their support ariseth from their dinging into the ears of their half-famishing supporters, to be good, and allow them to revel, and they shall go to heaven when they die, although they *labour to kill themselves to live.*

‖ According to the literal reading of the scriptures, gold is the root of evil; how very fond the people are of it; the cry is for trade, but trade will never produce unanimity amongst what is called society; trade is not needed in a real state of society, such as society must inevitably arrive unto; trade does to make slaves, by the self-love in the employed, as well as in the employers; self-love must be destroyed by adding to the beings a consciousness of a better principle or life; and they cannot have that, except they are willing to receive it from where it is to be given from, *i. e.* the writings and speakings of the fulfilment of the scriptures, viz. the Shiloh, Zion-Ward; which, when the present employed, and the present employers have it, they then will not support either Kings, Queens, Bishops, Popes, Priests, nor Parsons, if healthy; and if unhealthy, they will not thrust them jimble-jumble into a rough, nor into a seemingly polished bastile; as they then will be christians, they will treat them with christian charity, and labour to produce, to feed, to clothe and to house them. The land can be made a beautiful garden—the people can become real brothers and friends through truth,—but by any artificial supposed truth, the land becomes the cause of quarrels, and the people divided, subdivided, and ultimately scattered, as they were in

troubled with,) to acquaint, in the most plain way possible, the inhabitants called human, of their intentions to abandon the system, viz. Monarchy, that has upheld such trickery as the present religions.

If his Lordship is really Robert Owen's friend—and if his Lordship does really believe what Robert declareth; if his Lordship is really not joking, why, his Lordship will act up to the principle of his character-founder, and to his brethren the "Socialists," and publicly announce, "without fear of men," Robert Owen as GOD! *Such an act of nobility on his Lordship's part, would ascertain whether the inhabitants of England would join with his Lordship in proclaiming the same, in contradistinction to his Lordship's metaphysical one; the one which upholds the Crown, and the one which the Crown upholds; the one which is brought to such a tottering state, that it only now acts to amuse and blind; whilst they, the Monarchy, its Ministers, and its Pensioners, endeavaur to place themselves in another position, to insure a similar pre-eminence, with apparently less embarrassments to the one that they are now willing, seemingly, to destroy, in their way, through the instrumentality of Robert Owen.*

Oh! fellow men, why are ye slaves any longer? open your eyes, and England becomes a Republic! the Government has seen my writings to be the truth! but as that destroys all pre-eminence, they would, if possible, accept a No-God system to it; farewell to the Hell-fire and brimstone system, for at last its power is lost to make and keep you slaves, for the Queen and her Government have got tired of it; they have broken the laws themselves, built upon the supposition of it—they have set a pattern for you;—then be free!—or cease to murmur at your wretched plight, brought on you by the religion that has done all wrong, and such a wrong, as the decendants of the setters-up of it, after eighteen hundred years and more,— are desirous, secretly, to mend by another, called rational,

their more primitively state, which is shewed in a further page, and as we now see them, by adhering to party leaders instead of adhering to the Almighty decree, as designed to remove every obstacle out of the way to their progress, to effect a radical change.

why! they prove themselves that Zion-Ward's writings are true, because they have had no Saviour.

I dont think that the Prime Minister is insane, and that he will act so foolish as the socialists of Nottingham did, previous to Robert Owen's visit, for they honoured him, if such it my be called, and of course it was an honour, to accord with the character, that their maker and founder had given them, for them to have displayed on large placards, his name, surrounded with the emblem of what is called the all-seeing eye of God; but as I myself knoweth, that neither the word Owen, or the principle of the being that owns the name, (although he used the prophetic emblem of the eye) has no place in prophetic language,—consequently cannot be either the devil or God, spoken of therein; as I know this, I also know that it was a false pride of the socialists, that was not subject to the laws of God,—viz., love and honesty that led them to emblazon a something that is incomprehensible to them, viz. their founder, for they know him not, although they think they do; therefore if it pleases the Prime Minister to overlook such things, I have no objection; I wish, only for him to remember that should the present laws be brought to bear on my present self as they were on my former self, to try to stop my pen and tongue as heretofore, as at Derby, I trust and I ask no more, than he should take care, in his prime ministerial office to see that those laws are equally administered, the same to friends, as to seeming foes; when the investigation takes place to ascertain if there is such a being as a God.

I have said that although my present self may die as it is called in a similar way as my former one did, yet through the medium of Zion-Ward's truth, (which was, is, and ever will be me, as that did, has, and does give the consciousness,) shall I, myself, live, perfectly sensible that I reside not with my present self, but that I reside with my new self, in a similar way as Zion-Ward resides with me, consequently is me, with this exception, viz. that all care is confined; so that it toucheth not the life or consciousness produced through the truth, only as it is, as the writer of it; it the life, intrinsicly, partakes not of either creature or nature, (or in other words, partakes not of either the care of the creature, which care is the desire, or bringeth

the desire to write it,) nor of the nature in its tire to propagate or promulgate it, thus in itself* intrinsicly, it has power to recede from care, as also from creature and nature, which itself, (intrinsicly) proves, in and by its all-powerful capability, to become at its pleasure the whole of the man, representing itself as heretofore, the Shiloh, the Zion-Ward.

Therefore the life, intrinsicly, did not, does not, nor cannot die ; it is eternal, but those beings that have been, and now are called human, have not,nor are not as yet risen to any knowledge, except what alteration, agitation has made through these writings that has, nor does lift them any higher than their mere learning, their ingenuity, their speech, their mere two-legged walking self-aggrandizing state,—their state as yet, has proved inferior to the four legged grazing, or whatnot beings ; honesty in every one must know that their race has been the most cruel of all the products that the elements caused to dwell on one of them, viz. the earth,—the one that acted their mother‖ in the primitive state,—in the producing of their being,—which being was called to pass through the first epoch ; to them a state of self-love, until one of them should have in his capability, *i. e*, his desire,¶ a man created, and thus fulfil all the mysteries given or spoken since there were any beings misnamed men and women residing on the surface of the elements called the earth.

* The Celestiality in and of the four elements, the eternal nature, mind, wisdom, or soul—from which the foreknowledge sprang, which gave the word—the inspired Bible ! which Bible none were. is, or are bound to believe, was given by inspiration ; until the spirit which gave it proved itself, which it did fifteen years since, by working itself, by moving its own Deity, which the 22nd chapter of the 2nd of Samuel speaks mystically of.

‖ The writer's meaning may be seen more fully in a further page.

¶ That is what the scriptural Adam signifies. The beings called human have no manhood, for no man would submit to starvation in the land of plenty, nor no man would wish to starve another. Man is a Christian indeed, but as yet there are but a very few in England, or in any other country. Adam, expresses the two natures—inbreathation,viz. strength, the masculine, the wisdom—and love and beauty, the feminine, the Eve; the man-woman, or the womb-man. Therefore, prior to the scriptural man, wo-man, mind or soul, no being was a Man ; they were as all the other particles, which is still further shewed in a future page.

Now is Christ Jesus known,— what it consists of, and who he is ; therefore Robert Owen and his socialists, with the remainder of the witchtorians, may leave off talking and writing so foolishly as they have been habited to,— to think there were a being of that name and nature,— or what that name and nature implies, previously to the Shiloh—the Zion-Ward. There is nothing in socialism that is new ; therefore there is nothing in it that can plant good ; it is made up of borrowed stuff, borrowed from ancient authors, who, in their state strove to establish a system on what they called morals, charity, and benevolence ; but socialism partakes not of even their honesty, for they, the major part of them, scorned to dabble with pride, as Robert does, they were poor men, and most of them were left to pine and suffer want by their rich persecutors.

And the govenment now would not assist Robert Owen, were it not for their own interest ; thus Robert would, were it not for his, and their money, share a similar fate, consequently it is to Robert's interest to appear what he is really not, otherwise he could not move ; but I will be honest, even should I share a similar fate, to " Hippetetus,"—who lived in a mud cottage, and cared not, only to speak the truth.

If Robert Owen understood nature, he would know better than to depict that what he calleth the incomprehensible being, in the way he does, which he says the nations of the earth has called Jehovah, Lord, God, &c.,—he, Robert Owen, I say, would know better if he knew nature, than to depict the incomprehensible away from that in which it is, and to apply the term Jehovah, Lord or God to it ; but Robert could not get on with his creatures of hazardous circumstances, if he were to be honest enough to allow this,— because he then would know that there is a design in it to accomplish every good to all beings ; by its virtue or its omnificacy, it is all creating, Jehovah, Lord or God, its divine man, Zion-Ward,— therefore let Robert Owen be honest, and cease to dabble with that, that he either does not know, or he is not willing to acknowledge ; for he, Robert, may be certain that the incomprehensible will prove too many for him yet! in vain will be the efforts of those, be they whom they may,

to frustrate its design, to accomplish in its infinite way, all that it has priorly given and done—is giving and does—and will give and do—*to effect its purposes.*

Merely giving an opinion will accomplish nothing —Knowledge is *every thing to those who have it, for knowledge, viz., divine knowledge shews plainly what nature is, and what she has a capability to effect. Money will effect great things, but money will not give knowledge, such a knowledge that will in the sequel effect universal reformation. A system built up with money, has fell, is falling, and must inevitably fall, (in its attempt to establish unanimity amongst all classes), into the same insignificancy as the formerly, and the present systems have, which were built with a similar composition, viz., *Money—Craft—and Delusion.*

Money makes pride, and pride will not stoop until she is forced, and that must be done by stratagem ; she must be outwitted,—for to coax pride, you make her more proud ; although she then puts herself forth under another, a different shade to what she was seen previously under, viz., a seeming demurity, courage, and benevolence—she then will carry herself in a similar way to the Quakers, and will get money, and get it as honest as the Government does get theirs. Therefore to such, real honesty is nought but a fool, and will as a fool remain to them, until they see that the God can work, and does do without it and them. For although the vessel, in, and by which the God writeth—although he has but little money, and seemingly through the want of it to be weak, too weak the opposites think to vie with them, and theirs, and the Government's golden god, *yet he is stronger than they ;* they (such) not knowing that the writer's strength does not consist in that, that theirs does ; for his

* Laws will be useless in a few years, unless this truth alters them, by planting a principle within the makers, to deal rightly the same to the people ; for through the various dogmatical promises of the government, as well as from the professed teachers, and the leaders as they are called of the people, their minds are now so unsettled, that tranquillity cannot be restored as in the more primitively state of their being ; neither is it fitting it should be—nature is so formed that it cannot be—love, liberty, and glorious freedom, will be the only removal of wrong.

strength consists in, and of, wisdom—and her secret place, his opponents, and hers, are ignorant of; therefore wisdom can, through her secret arsenal, blast the efforts and hopes of those, through their secret designs to establish freedom in any other way but through the *Shiloh—Zion-Ward.*

The Government apparently, through Robert Owen, would be very willing to exchange their present system for his; but the difficulty that arises between Robert and them is, how shall they be enabled to perform this task? They are in a similar dilemma as the fable speaks of the mice and the cat; the cat watched the property of those who had domesticated her for that purpose, (in an immediate sense) the mice used to slyly thieve, and the cat pounced upon them unawares; consultations were held amongst the mice, how to effect a something to prevent the intrusion of the cat; at last it was suggested that a bell should be tied around the neck of the cat, and by its ringing they calculated that they should be warned of her approach, and thus be enabled to carry on their thieving with impunity; but how to place the bell, and by whom? as it was attended with such great danger!—this puzzled, and closed the scheme of the would-be conjuring mice.

The Government has built its laws by thieving, viz. thieving from the Bible—the Queen swears to defend such things, in the Coronation oath, viz., *swears to defend the faith*. Zion-Ward has pounced upon them by the truth, viz., the real meaning of the Bible. Robert Owen has stolen from his, Zion-Ward's, writings—Zion-Ward, as myself, now pounces upon Robert and his brethren, including Viscount Melbourne; and how to stop me it puzzles the conjurers;—for I am too poor they think, ever to be fit for any one but for the fool; the *God, under whose care and protection I am; al-

* In the fulfilment of the 10th verse of the 43rd chapter of Isaiah, as well as the whole of the prophetic language, is the God; and the 25th verse of the 1st chapter of the 1st Epistle to the Corinthians, plainly reads that such would be the reality, and not the mere figure such as the scholars have written about fools. And as the wisdom which gave the bible is infinite, the fulfilment of it, the Shiloh, Zion-Ward, is now also infinite,—and as the writer knoweth him, he also knoweth that he is the

though I am a sad tormentor to them, and all such thieves.

Robert Owen seems to speak of an incomprehensible being, (which he appears to recommend to be *adored,) that moves the atom, and governs the aggregate of nature; yet he says, that the particles called human, is governed by circumstances, and that circumstances forms the character,—and he denies the foreknowledge, viz. the design, the God, as he makes it appear a chance; does chance rule the atom? does chance govern the aggregate of nature? does chance form the character? if so how can Robert form a character to rule others superior to the chancelings who have found him the materials to form himself, viz. his character, his intelligence, that his faculties, or the

God under whose protection he is; therefore he believeth not in a nothingness, such as scholars talketh and writeth about. There is no God to such, only, their pride, money, place, and pension, and their wrong construction of the meaning of the scriptures; which has proved a demon to their votaries; to frighten such to part with their senses and reason, to support them (a many) in wanton lying, which has produced the major part, if not the whole of the wrong which society has been labouring under for so many years; and which now they (society) are striving by their wrong action to remove; they being themselves partly enveloped in the same dogmasses; go into community say some; others cry, get the Charter, give us plenty of labour, we then don't care. But none of them will ever get what they want in their way, nor in any other way;—for reformation has began, and progresseth, and will be completed by them, for their own temporal happiness, when they see the necessity to bow to the God's truth, the fulfilment of the scriptures, given for the purpose, to give them a right mind, to see their way clear, to remove the witch or parson craft from among themselves; then, and not until then, will they have fortitude to demand from a corrupt Government that, that is their own, viz., the land, to cultivate it to produce a sufficiency to support the whole of the then human family, without toiling for a fair day's wages for a fair day's work, as the present leaders of theirs instil into their minds to wish. They well know that no one has a right to reduce one part of society to such a degradation, as to toil to produce the comforts for the others, as a fool at last has pointed to the honest path, for them for ever to walk in, to read and judge for themthemselves.

* Quere;—Alas poor Robert—can adoration be paid to unknown wisdom? Before a thing can be adored, it, must either be seen or known! Robert Owen's opinion of an incomprehensible is, similar to the opinion of the supposed religionists; he, and they, adore a nothingness,—the word incomprehensible implies a comprehension within—not

germs of them had laid hold of, to press him, as one among his numerous preposterous notions, to invent a trough to be filled with warm milk; with some kind of tubes attached, so that through them the milk should flow, to feed the babes of his intellectual communionists. The pigs have nature's faculties, or the germs of them, which give them intelligencies, to grunt to their young, to suckle them, and sometimes to eat them; but ther faculties do not prompt them to be so foolishly low, proud, and vain, as to pretend to intelligencies that would reduce them to the level of Robert Owen's communionists;—neither does their intelligencies insist that comprehensible circumstances, is incomprehensible, by saying that the incomprehensible rules the atom and the aggregate; they being atoms and outside comprehensible circumstances ruleth them. The animals faculties, or the germs of them, have never laid hold of intelligencies, which have made them more hoggish than their own nature. But the faculties or the germs of them, of the would-be wise ones of the superior animals, have ever laid hold of intelligencies, to suit their own self-pride, without a shade of real honesty and wisdom;—therefore they have brought society into such a plight by their faculties, or the germs of them, and their intelligencies, that it requireth such a fool as the writer, reader, to give the right intelligence for their faculties, or the germs of them, to lay hold of, to remove the former; and then, for them, to remove away all outside obstacles, which prevent them from having the land for their support, without drawing the *pence, shillings, and pounds*, from the half-famished, to purchase it from those who have no right to sell that which is not their own. The fundamental facts, as Robert Owen terms them—with his recommendation to build large apparently magnificent places, and for the people to labour, to earn money to pay for the land to build them on, is, the rare wisdom he has spent more than half a century in collecting. There is no genuine principled being, whatever may be his acts, that seeks extollation for what

without. But as Robert Owen and his children, and the parsons and their flocks, look only for the fleece, the writer willingly excuses their ignorant double-dealing, knowing that no one with wisdom would be dishonest.

he has done, is doing, and may do. To remove the difficulties from the care-worn and oppressed,—the reader, I trust, will bear in mind that I am a solitary one—I can have no wish to write for writing sake—no profit can I have for writing the truth except that profit that no being can rob me of, viz. a knowledge of the eternal life. As for Robert Owen being happy in life—his life is nothing but death, therefore he may be happy in it. His life *that he wishes to hold up as a true answer to the attacks of his (seemingly) opponents, is no better a life, if we call it such, according to his own assertions, than the life of those who dwelleth amongst the moralists of what he termeth the worn out immoral world! for they cannot help doing what they do—and their pleasures according are equally as honest—and their desires are far superior, for they desire immortality, which Robert does not—consequently no rational being envieth* Robert Owen.

It were the foreknowledge that saw the necessity to give forth the scriptures, that should in the end be comprehended; and in the comprehension, is the character, viz., the Shiloh—the Zion-Ward; and from him has, does, and will proceed, the means to establish all in a similar state; for the scriptures were given by God, or arose from the centre source of the particles of nature, called men and women, to receive its fulfilment for that identicle and very purpose viz., to bring the soul, or man; from which all should, in the progress, have a character to destroy all wrong in themselves, and by that means for every one to become a teacher to teach themselves, —thus to destroy all pride for pre-eminence respecting scholastic tuition; and thus for that passage of scripture, the 34th verse of the 31st chapter of Jeremiah, which received its fulfilment through Zion-Ward, to effect, from his word on record, all the inhabitants called human; and by effecting them individually and collectively, that one state of unanimity would reign throughout society at large, thus bringing to bear after Zion-Ward, for every one to rest under his own vine and under his own fig-tree, there being then none to molest or make strife, each and every one having his own teacher within; thus destroying all wrong by de-

siring to do none ;—thus abrogating all forms and ceremonies, by having no cause to set them up—thus crushing self-love *intoto*, by *attaining unto a sure knowledge, that die*, as it is called, when they may, *that live they must*, in despite of all their formerly supposed bad acts ; they knowing that all their former supposed good acts, never helped them to enjoy *their never-ending state*, viz. Heaven ! a *state* of perfect consciousness—sensibly experienced—distinctly knowing others who had received the same truth with themselves, when in their former or previous-selves, or previously to what is called, they died ; for as *the truth* became them whilst they were here in their previous form—and as *that truth is eternal*, and can never be destroyed by any sophistry whatever, consequently it outlives every thing else set forth as truth, and as it came through the fulfilment of the scriptures, which are prophecies, and not histories, although they have been taken as such by what are called the scholars, as well as by what are called the illiterate ; but as they are not history, but prophesy, these prophesies came from God, or the spirit, which in itself was, is, and ever will be, all fore-knowledge ; but which, before becoming the Shiloh—Zion-Ward, was a mystery ; but which, having become Zion-Ward, Zion-Ward is made every thing it were, for it to be known by, by the virtue of his desire and sufferings, which acted as the bellows, which blew it into its blaze ; or the desiring and suffering brought its incomprehensible self, or its incomprehensibility, into its comprehensible self, or its comprehensibility, thus giving the incomprehensible its form, or its self, viz , Zion-Ward ; whose life is wisdom, the Day, the Shiloh—to disperse the dark clouds of priestly superstition, brought on by endeavouring to comprehend what has been called God,—thus Shiloh is the Christ, or the revelation of the hidden eternity,—from which the prophecies sprang ; it being the centre-source, or spirit of, or in, our being ; never acting in its foretelling properties, but from its self-existent property ; consequently interfering not with the beings called men and women, only when using them for its foretellations, which pointed to the new being

of man,—before proved by the writings of Zion-Ward, which no mere animal could have ever penned, by any learning whatever; and now proved by this and my formerly published ones, written since the interment at Leeds—and by its former self, viz., Wisdom—the Shiloh—the Life—grasping the properties of the being who is now writing this—and shewing himself as previously stated—as the Shiloh—the Zion-Ward.

I can prove by witnesses, and can give a demonstrable proof, *that, the life that I have just named, liveth, and is known as prior to the interment at Leeds!* And as I know that such a proof is necessary to the none-spiritually-minded, I am therefore formed so as to defy hypocrisy being proved against me, for I know *that sooner or later, the Government of this country must institute an inquiry into the truth, as it was formerly, and is now made public, for the people will certainly wish it; and if they take it up, and refuse to obey laws founded upon error, such a refusal will compel the administers of those erroneous laws, to act just, if they wish to be allowed longer to Govern!*

God has decreed his *truth* shall triumph, and it will be a sorry time for those who may, through obstinacy, oppose its progress, to relieve the care-worn and impoverished, and almost dying beings called human; for who knoweth, but the half-famishing may be determined not to allow the rioters in luxuries *to enjoy the fruits of the earth*, whilst their naked children are crying for bread,—the government cannot be dead to knowing, that, it is in the power of such to destroy all their means of obtaining their luxuries; they can use fire, and consume the whole of it. It is time the government* began to alter things by allowing the land to

* The writer meaneth not the the mere administration, but the whole of those who have an interest in enslaving the many, for their own advantage, whether they are called working people—middle class of people—the rich people, or the Royal Family—are the GOVERNMENT. Some such pretend to be, of late, the poor people's friends—but the writer cautions the readers to have a care, that none can be their friends whilst they are fond of pomposity—to cry the Charter—to get the haggard beings to respond, Amen. Parliament-men, or Parliament-houses, we want not—Truth will bring all that is needed.

the inhabitants ; it is in their power to do so, but if they do not, the consequences rests on them, and not on those that becomes the destroyers ; for the impoverished believeth now, that God will not charge them with any of their acts, however contrary they may be to the wishes of their oppressors ; they have taken especial notice of the acts of those who pretended to shew them a pattern to be what they call honest, but they know now that such an honesty as they preach up, is altogether a delusion, whilst they, the preachers of such, prove, by their conduct, that their desire must be to effect their own safety, whilst they care little about the sufferings of the dying,in the midst of abundance, of the other part of their species, and they see that it is only a meteor, as it were, to lull them for a time,to expect to enjoy what Robert Owen sets forth ; for they have no money, nor means to get it, to enter his communities, providing they were ready to admit them ; but the founder of them, says, that the poor people cannot be benefited by them, this century, then all hopes are gone, by his system ;— I have shown the way to make all happy, and will proceed on to finish this plain and unvarnished truth.

Robert himself declares that I lie not, for the government he says will be soon compelled to adopt his system. I say they appear to have agreed to do so, by them being allowed the reigns as heretofore, as they anticipate, if not successful, they shall prevent the reform that the starving thousands needeth. If the government has not a desire to use their money, as Robert has used his, viz., to secure to their own families as he has his,in a better secured country he thinks than England, which Robert's own act, has, and does prove he has done, by him in America, causing his property to be invested in buildings and land there, instead of chancing it to his creatures of circumstances here in England. I say, that if the government intends to be just, let them employ publicly, a more straightforward being than a compound, who desireth death and dancing here, and death and dancing elsewhere, whilst the poor be-sotted drones of this country are made to pay the piper and hath not danced,— they having believed what Robert has written and said, respecting him losing his monies,in his endeavou.-

ing to establish communities for them, which his own acts now prove to be chiefly gammon*;— Robert's desire, possibly, may have been, originally, sincere, similarly to the other sectarians when they set-up their forms and ceremonies, which did arise from simple sincere erroneous motives; but craft and self, the law of the mere compound, creeping in, soon put a stop to that simplicity of theirs to act just, and to worship in their way, what they had imagined to be God, but now as their old God, (craft and self) has become uncloaked, the same old devil, now in the shape of a Robert Owen and his writings, wishes to have all the advantages he had, had, prior to his discovery by Zion-Ward, and his exposure by his formerly and his present published works.

I have a long time since, said, that all Robert could effect by his system, even if practicable, were to change the present one into another, equally as wrong, by removing sects and parties out of their present retreats, and plaiting them together in another way, leaving their love of pride, the cause of prejudice, not eradicated;— for the rich that it is said, Robert has planned the superior community for, they cannot work, for clothing, and their board and lodgings; and they must have these things, (otherwise they must be served, as the bees serves the drones,) and have them, as they already have had them, from the produce of the labour of the others.

The Shiloh, the Zion-Ward's truth will produce a society wherein all shall be for ever, happy, without they being a self-clubbed polite company, crammed into a seemingly magnificent workhouse, to feed and die like the pigs in their stye. The very God took great care for the beings in the end to be possessed with a dignity beyond a chance of an outbreak, by planting in the cause of them a desire for pride, which should produce ignorance, and that ignorance in its varieties, including what is termed morality, should buffet themselves, until they should become disgusted with their own way, which has made them artificial beings,

* The writer has chosen to write, so, that those whose names and doings are mentioned, may know secretly to themselves, that he writes the truth concerning them; leaving them to their own consciences, to deny in public, what they are aware is right in secret.

comparatively to what they were in their more primitive state:—Robert Owen, and the government knoweth, that human laws as they are called are broken, by the very law makers themselves, and although they have caused the compounds to believe, and to bow-down, to the shrine of what they have said had, for its foundation, the scriptures, yet after all their protestations, they, now prove by their union with what is called infidellity, that their system with themselves were wrong; for they prove that those laws, as they have pretended from sinister motives, to be God's laws, have never produced good; as they now would wish to introduce through* Robert Owen, another, not for the love they pretend to have for the starving thousands, "as they cannot enjoy these things in the present century,"— not for the thousands, but to secure their own pleasures; which must be, according to seeming appearences, governed by Robert's own making laws, which if such please, they may obey, and if they please not, they may break, as no reasonable being then will put up with punishment for those things that they cannot help.

Now readers, the government has shewed you, (the rightful heirs) all, a pattern in themselves, how to proceed and cause yourselves to become masters, of the soil, which then can be lotted to tens, twenties, fifties, and to hundreds, if found most convenient to the cultivators themselves; and when they obtain a sufficiency of produce, to support them, whilst they make what alterations they may choose in their dwellings, to prepare to work into each others hands; ‖

* Robert Owen seemingly excuseth himself now he finds that it may be possible, that the Government may not be enabled to assist any further in endeavouring to establish his communities; there being only one other chance left, viz., when they have tired out what are called the Chartists.

‖ As for trade leaving England, let it do so, Readers.—My fellowmen, we have been slaves long enough to supply a set of idlers, and pampered, fawning parasites; it will be to our temporal reformation when the foreign nations can do without what we produce. We are quite certain that our families are clothed in rags, whilst the families of those abroad are like those that enslave us at home, viz., having every luxury, caring not for God—Hell—nor Christ,—not duped as the slaves are by the self-pious, but wipeth their mouths, knowing that it is all a cheat, first to fill your minds with horror, then to sweat you to the earth; but

then trade as it is now carried on, you'll have no need in England ;—but laws there must be, until you know how to act without them, through these writings, as they prove that you are enslaved by witchcraft and gold,— which the government are desirous still to keep, to secure their own aggrandizements ; therefore the whole system is fudge, and you can please yourselves whether you are fudged any longer ; ye slaves ! you become masters of those that has enslaved you, if you accept of this truth, and myself, if you please for your leader.

Dishonesty is very easily seen in the religious, by their own acts, the way they have set forth the bible, to delude the minds, to fleece the flock, to live bravely, by lying, picking and stealing from that book they, none, ever had the least knowledge of, although they still strive to be supported through it, by them stealing from Zion-Ward's works, the meaning of it, but too crafty are they to allow their hearers a knowledge from whence they stole the expression that hell was symbolic, dreading lest one confession of theirs would call forth another (stolen from the same source,) viz., that of God allowing his Son to be murdered were also symbolic, as Zion-Ward's works prove the whole of the bible to be symbolic, which the crafty ones are aware of, but too proud are they to acknowledge it, but the honest among the religious will by and by, have courage to leave the dogmasses preached unto them, for thousands will not accept of either theirs nor their new swindling system of annihilation ; seeing that a principal, superior to either is needed to put aside seeming politeness and morality, which prompts the rich to watch the appearance of those of their own rank, and publishing it, to inform the world of people of the same, to trumpet-tongue that what is called the

hold! my heart sickens—I am a working man as yourselves, and longeth for the removal of all obnoxious drones, as a Mr. Bradley, a gentleman of Birmingham, said to the writer a few years since, viz., "That were it not that he knew by the Zion-Ward, that the Almighty charged not any with their wrong in gaining their wealth by the toil of others, he should curse himself; he knowing that from them he had gained his." But as sayings lacketh the principle inculcated by Zion-Ward to act, I must boldly inform them all, that as yet, they know him not.

highest * lady in the land, were in a similar state, to the meanest animal that crawls, and which has to submit to the most wretched fare, when such as they have been travailing with, may be brought forth;—morality, thou cheat, oh, shut thy ugly mouth, and cease to scribble, to point the path to honesty.

There is not anything that lifts the being called human above the brute, except a knowledge how they exist after the death of their corporealality, this alone stamps them the brutes, superior; science has not, does not, nor cannot give this ; religion as it is called, has pretended to give it, but a knowledge of it cannot be obtained through any other channel, but the truth, through Zion-Ward, the Shiloh; who is no better as the mere being than another, except love, to see his fellows to be equal to himself, makes him so, and he is no worse than another, except it is in him writing the truth, which makes him appear to the sensualists, to be worse than them ; thus from his honesty he is a poor persecuted man,—for no wrong, only writing truth too powerful, for those, who are, as scholars, his superiors, but who are by their writings, his inferiors, by applying their learning to fiction, whereas he tells the truth,through the gift from Zion-Ward, known to be truth, from him proving a looking-glass for all men, to see right themselves, to know that except they charge themselves with wrong, they have no tormentor, and except they, in themselves, have a praise for right, they have not another praiser, for all the curses from their fellows, will not destroy wrong, nor all their blessings will never establish right; millions will droop and die for want, whilst others in luxury revel, until this truth becomes our laws, our country's renovator, from whence all others will date their birth, to life, by it, being called from sleeping death, which has governed all by a desire for self aggrandisement, calculating that in them here happiness consists, and after they should change to a greater grandeur, whereas the change to make all

* This was announced by the public press before the Editors themselves could have known that the Queen was enciente. Quere, from whence did their information spring from? the answer is—it might have originated from Her Majesty's lady-attendants—not from the Prince—or the Editors must have ventured a conjecture it was so, as her Majesty had taken a partner to her royal bed.

happy here, is to know what knowledge is, and then to return to the neat and homely way, every one his land, his cottage, his partner, his children, to rule* all who should need, in their playful mood, the truth would be all sufficient, thus destroying any peeping Paul Pry spirit from attempting to reform others, before they reform themselves; for such having ceased to breathe, to them, their learning is useless, their improvements vain, they, having through either design or ignorance or both, planted thorns to assist the government if possible, to place England under military ‖domination, which foreign governments would soon pattern; thus the artizan leaving this country for the other parts, would be planting their race to be illused there, as they have been illused here. Then fellow men, I entreat of you, as one of you, labouring under similar difficulties as you all, to rally around this truth, which cuts down wrong by its power to establish right, which disentangles England, and sets the tone for freedom all over the world, but until the truth becomes the desire of the beings, they will be merely dreaming about, and will not be enabled to effect a real reform; for there can be no reformation effected whilst that rules your individual selves as well as the nation, which the King or Queen, swears, according to the oath that the laws has formed to defend, viz., the wretched and miserable dogmasses, that upholds a set of black jugglers, to juggle us out of our senses, and then to juggle our money out of our earnings, to support them

* The People will demand their right, knowing that those who rule, have no authority to rule in their way, they being mere mortals like the people themselves; the people will clip their power, when they see the necessity not to heed their artful enticements, used in various shapes. National education is a bugbear, except in that education the rising myriads are taught to know what truth is; which we are quite sure it is not to the interest of the setters forth of the present nonsense, emanating from imperfection, to let them know; then, it has not wisdom for its ground or base, and must inevitably lead the people into endless poverty, except they become their own, and their families' teacher.

‖ Travellers are now escorted by a military body in disguise, viz., the Police; each main rail-way station exhibits this; they representing a guard-house of barracks—the more humble stations representing guard boxes or picket spots; the towns representing being in fear of a siege. O! wonderful self-dubbed Christianity, thou hast been and still art a wise selfish monster, to preach Christ's coming before Zion-Ward.

for such juggling tricks,—Away ! with witchcraft, in any coat or garb, and then ye are free ; but freedom you never can have, until you wield the right weapon, and when you do this, then all is yours, and then you will not use others, although in your power, as they have used you, but you will be kind to them, and allow them to partake of the earth's fruits with you ; which is their right, but no more is the right either of a beggar or a Queen.

At the Theatre, Nottingham, Robert Owen, when lecturing, said, in alluding to his system of annihilation, thank heaven, we can at last mould this bit of clay,(meaning of course the mere animal) into a moral lump ; but here he is out of it;—Robert writes, and those philoscphers, who formed him, also did write very pretty, but pretty words is not heaven, neither is ugly words hell,—morality is not Christ, neither is immorality the devil,for if so they have ever been kinsmen, and ever will remain kinsmen, if Robert's moral system is to separate them; Robert patterns from the ancients, they were clever fellows in endeavouring to wash immorality away, but the more they strove, the more their seeming converts desired to follow native feelings—because honesty does not consist of mere outside show,—Robert weareth not lawn-sleeves, honesty whines not ; God beginneth,progresseth, and completeth reformation, and not a polished brute.

Philosopher's have said, that the memory of the being called man, dieth not, although the body as they call it does, they say once in every seven years ; thus they agree that there is an eternity of mind somewhere, after the death which takes place in an instant, but where this somewhere is, they knoweth not :—the somewhere for the mind or memory, which they speak of, is in just the same place that the horses and other animals are, they having come through the ordinary way of nature as them ; you see them eating and carousing, ranting and swaggering, some in stables, and dying there, some in palaces, and buried there, some in a more humble way, and meanly interred, with the wind up of the amen man,—God rest their souls; some faring well, some faring foul, on the earth without any knowledge that they ever had lived, as all they ever were having dropped into nothingness, they were no more,than though they never had been ; yet many

among millions of such as we call human, had a desire for immortallity, and that desire, has continued through the cause of it, viz., mere natures thinkings on the meaning of the scriptures; and it were from this strong desire that immortallity was brought up out of the deep of the word of inspiration, by the humble man, Zion-Ward, for, from him it arose first, in his, then particle which nature produced, in him then endeavouring to comprehend the author, which he found to be himself, his originality, viz., spirit; which spirit is coeternal, coequal, and the almightiness in, and of the four elements, viz., earth,—air,—water,—fire; from which elements was caused, the particles, which we behold animated; which in their primitive state, singly, each and every one, was an hermaphrodite, viz., partook of the properties, male,—female, whose products, caused the separation of sexes, and which has, and does, and will thus continue so long as ages roll; therefore it was the spiritual essense that ran through the beings, using those it thought fit, to give forth from time immemorial, all the mysterious scripture which none could comprehend, until he,* it or them, as he gave them, did comprehend them for the glorifying of itself, and for the universal good in the sequel, and for all who now are desirous to rise above the mere being which has not a knowledge of God; therefore now Robert Owen, J. E. Smith, Mr. Greaves, with the whole of what is called the learned, who have acted as servants in their place, to hand down their learning, to discover as they thought God. Behold he is a man after all, thus all can now see, "the infinity of space,—the eternity of duration,—the order of the universe, and that incomprehensible power, by which the atom is moved, and the aggregate of nature is governed,"—viz., Zion-Ward, the Shiloh.

The name of the human beings, as they have been called, was not known, but to a few, until Robert Owen divulged it, when lecturing at the Theatre, Nottingham, at the time he received a short note from the writer of this, inviting him to discuss his challenge to the world, to prove false his *five fundamental facts*, as they are termed by him; which note Robert shuffled off from replying to,

* Achymystic agency to bring proof—intelligencies; hidden in the God, spoken to take the part not understood.

although it was couched in mild and inviting terms. Robert it was, who divulged their name; not the writer of this, mind, reader,—when speaking of Mr. Brindley, his seeming antagonist,; but of course Robert with Mr. Brindley, and all others, were alike, to the remainder of the animal tribes in all parts of the world, mere creatures of circumstances, without a name, until Robert Owen turned their god-father, and godmother, and the parson, and baptized them in the name "*Baboon!*" I write plain, reader, knowing that although Mr. Robert Owen, and his numerous family of quadrupeds, alias, *socialists*, wishes for all "*to speak truth on all occasions*," that I have no need of the exhortation, as it is not my name, nor my nature, *to tell, or to write lies;* having no need of his, their,or other's vocabulary, to fathom the meaning of the word liar, as the devil was the liar, and the father of liars. And I am sure that Robert Owen will not acknowledge himself to be his satanic majesty, although he was proud to pretend, and to be emblazoned forth, when at Nottingham, as the God—yet such a God was he, that he feared to meet the devil in discussion, lest his glory should be spoiled;—but however, he is not the first pretended God which has feared, does fear, and perhaps will not be the last, which will have to fear his satanic majesty; therefore I freely forgive Robert, and peradventure he and me may yet shake hands together, and prove friends in heart; and if such should be the case, then, and not until then, will Robert prove himself useful, —as Robert and his missionaries will not be enabled to flog *the witch, or the parson-craft*, sufficiently, except they cease pirating, and honourably acknowledge the real property of the first and the last—the Alpha and Omega—Satan and Lord—the *High Priest—Melchesidec*—the Christ—the Shiloh—the Zion-Ward!

The writer charges no one with wrong, he writeth *the truth*,—as yet every one is as their nature formed them, with the exception of what superior kuowledge they may have gained from thieving! Their lies and their *truths are nothing worth*—they never were, neither will they ever be. *Another state they must have before they can speak and write the truth;* before they speak and write *the truth*, as the *Devil* has and now does write, the antidote

to his lies, as he formerly told, as they now tell, *Lies!* which he now maketh tangible to every reader, for their own sakes, not for his, as he has that satisfaction sufficient to know the truth, it having set him free.

I will now with a correspondence shew the process of the *New Man*, passing up until manifested so that no reader need to stumble, after it is so open laid, and made so naked by the simple emblem in the missletoe bough, growing in, and out of a tree of quite a different nature to itself; and as there is no root to the missletoe which can be discovered by man, just so is eternity, or that which the world of people has misnamed God, which in itself virtue, no root can be found;—but as the missletoe proves that there is a different source for it to what there is for the tree out of which it groweth; just so does Christ or Shiloh prove that there was a separate source to produce its life, to that which produced the mere being called man, out of which the Christ did spring.

Prophecies I compare to the missletoe's progress in passing through the tree, slightly causing an impression, which impression the tree would feel, although imperfectly, had it susceptibility and capability, consequently it would be enabled to inform others of its supernatural visitant. Just so did the spirit in its progress touch those who were what is called *visited characters, or Prophets; yet it was not them, but the living spirit, another nature to them, passing through them, giving them impressions, which influenced them to pen, to relate, to inform others of their supernatural visitant.* Therefore, the bible, and all prophecies given through individuals in every nation and clime, were the spirit's own working; which when it had worked itself through to manifestation, it was then seen perfectly to be another nature, to which it grew from, yet with it the same or old one.

The missletoe, after it has grown and has shed its seed, the seed is frequently carried by birds and by other means, to other trees; but it is only on particular trees that it will take to blossom. Just so, as the Christ, life has grown from the old man, and has shed

its seed or blossom, viz., the truth of the scriptures; it is carried by believers and others, unto others, who may be formed to take it; but to allow an only tree with missletoe on, as a primitive, to make my meaning still more tangible; the tree after producing the missletoe dies; *but before its death the missletoe* is placed and received on and in another, *with a capability to nourish it and protect it from fading;* then the very same missletoe would be still growing; then all the difference seen would be in its spreading larger in its boughs than before, because the removal of it would be an impetus to its growth, it having been received by another, not so worn by care as we may call it; having not had to bear so many cold wintery blasts, nor so many summery heats, to assist its vegetating, until at last worn out. Just so is the writer of this; he beareth the identical Christ-life, as was, were, and is, the Wisdom, the New Man, the Shiloh, and Zion-Ward; as the past called the person of Ward, having had to wade through a series of difficulties of a many years, and trials beyond human conception; until from out of his believers he matured one, to his liking, to fit him to receive his life; and when he thus had done, he yielded up his self, which self became inanimate, similar to all beings has done, does do, and will continue to do, otherwise *truth* could not become universal; for although the life itself did not, does not, nor can not partake of the cares of the man, in and by which it was, were, and is seen; and by a similar medium will ever remain to be seen;—yet the man had, has, and will have for a time, to bear with more than any other being on the earth, through him being a stranger; yet the real and only friend, by the virtue of his new life, that the wretched plighted society ever had, has, and ever will have; because he is too noble to be a fawner to the rich, and too humble to be a tyrant to the poor, and too charitable to be any less and any more than a well-wisher, and an independent, yet dependent being to all, by being kind and civil to those who are of an opposite principle to eternity, viz., the Man, *with its new nature, and the nature with its new man; no other eternity* is for any, if ever so learned; for their

learning has only been similar to the fruit of the outside tree, which did for to please the palate; their learning did for outside food to supply the belly, viz. their mind; learning was the product of the servant, the mere animal-minded being, similar as apples and crabs, and the apples of the oak, are the product of the trees, out of which, generally, the missletoe boughs groweth; which trees only act as the servants to the missletoe; and such are the *scholars only to Christ.

Although the philosophers, as a many of the scholars are called, have said that the case or body of the beings (they imagining they had a something beside) called human, does decompose by the absorbing vessels throwing off the excrements in various ways, and that they are recomposed by the various aliments or food *they receive as nutrition;* and that although they change, and have not a particle left by this process of their nature, not one seven years as what they had the previous seven years—that although this change of the body, yet their memory changes not with their body, for they remember so long as their boyhood; thus they argue, that whilst their body changes or dies, that their memory does not, neither will it they think by this, when the death takes place altogether, and they are no longer animated walking corporeal beings;—but here they are out of it! consciousness does not arise, or it is not attained unto, by what is called philosophy; the memory that runs from childhood unto death, has not in it a consciousness when the being becomes inani-

* By them being enabled to give the meaning of the words recorded, as Abraham, viz., the father of a great multitude—which, although they state that, that is the meaning of the word Abraham, yet they with that, like they have with the other words, have applied it as though Abraham with the rest were litteral characters, which the 4th chapter of the Galatians flatly contradicts, by its stating that Abraham was an allegory, therefrom to be seen that the whole of the prophetic language was hidden until the fulfilment, viz., the substance from which the allegory came and pointed unto, for the embryo, which lay concealed, similar to an egg before it is hatched, was the life in its secret invisibility, which the desire to love warmed to visibility—and thus manifested the wisdom which gave the medium to life—similarly as the warmth of the hen breaketh the shell of the egg, to manifest by the chicken what the mysterious yolk contained.

mate! the medium to introduce a perfect conscious identity of each other after death, was, all those mysteries given by inspiration; such as our bible &c; and it is the fulfilment of these mysteries that bringeth the understanding, which becomes the man while sojourning here in his corporeallity,—*that is retained when that corporeallity*, in which it was so received in, has become inanimate; and the same is not then, in its extended sense, *confined to the immediate vessel in which it is by others seen through. Then it is a part and the whole of its creative parent, having no bounds or limit, as it is then, the former dark man changed into the man of light; as the natural light may be said to change the natural night into day. Therefore is its creator, a creator of darkness, as a a something yet nothing, *into light itself*, when seen; for the dark when not seen is the light seen; and *this spirit light* is heaven,—a *state*, not a place. Heaven is the soul, that there has been so much talking, and writing, and preaching about, by those who never knew what it was, were, and is.—Heaven is a conscious mind or soul, —an understanding divine life,—a life that in itself, ever was, and were, and now is, and ever will be, let the vessels as it is the spirit of, change as often as they may, for the scripture creation has no allusion to the supposed production of the natural globe, (as is proved in the previously scriptural part of this work), for if so, who was

* It is as the sun, a luminary, ever shining in its self-existency—a light now travelling the myriads of beings, not giving them master impressions except it is by its visible effulgence; as the sun may be said not to do, excepting when it seizes the other componentcy of the globe—to prove itself the vivifyer, or the life-giver to it—which previously to so doing, it is as though shaded with the light, or with the mixture twilight, or with the darkness. In the darkness we see not the light, *i. e.* that portion of the sun which seizes not by its full power. In the twilight we see it not perfectly, *i. e.* its breaking with a part of itself, (the light), through it (the darkness), to become the light through which it (the sun) shineth in its own self-splendour, which the light in its retreating to, or in its receding to, it being the light's own recess, it bringeth the evening and the night; as it does by its coming out, the morning and the day. There has not been in reality—Time! It is one grand Eternity, which the now Infinity, viz.,—the Shiloh—the Zion-Ward, developes by an humble individual—for contrary to what the learned have taught, the Very God! now visibly known, is, what they would term, an unlettered Man.

its *Creator? Where was he or it prior to setting to work to make it? Where was his (if a person) dwelling-place previous to six thousand years since? as the scholars of this country and of some others say, *that that is the date of its existence*, although the Chinese chronologists and some others of other nations *flatly contradict* such weak and unwarrantable assertions; but such nonsense arises through the asserters being only scholars, therefore such have my pity, and if they please, my antidote to lying also.

God is wisdom concealed,—Christ is the manifestation of God.—and the revealing of the concealment,—and the manifestation is the Holy Ghost,—and the Creature in whom God or Wisdom was concealed,—and in whom it was, and were, and is made known through unto others,—and by whom it is now, and ever will be, made known unto others from, by whatever being bears invisibly and

* The error respecting God has arisen through the supposition, that what was the prime cause were a part, or out of, what is called nature, somewhere as a corporeal being. John Brindley, when opposing Socialism, worketh just such notions into his hearers; and he tried the same error when discussing with the writer; but as no sane person can deceive themselves, he, John Brindley, with Robert Owen, is quite aware that bribes does wonders to Editors of what is called the public press.—Whereas the only outward visible corporeality to God is, the shape, Man,—but before this could have been known, one outward visible being must die, (as the term is to those who becometh inanimate), and it is by the eternity, Wisdom—not *corporeality*, which the all-powerful conscious God, which took the shape by becoming the inward mind of the Man, which it is then most certainly the life thereof, which is the wisdom that hath a form; but it is not from this wisdom, in its foretelling property, that the writer beareth the form of the outward visible being, as was known previously to what is called the death of the one through which the scriptures received their fulfilment; but it is from what is called the natural make of him, that so pourtrays the outward visible man, previously known as the Shiloh—Zion-ward—through the virtue of the fulfilment from him, he having received the very same essential knowledge—working with his natural make, which constitutes the manifestation of the whole Deity, to be not what is termed nature, but an Almighty wisdom, which had ever life in itself, but not manifested until its fulfilment, both scripturally and naturally, which Zion, the scriptural eternal Wisdom, in his writings did scripturally prove. previously to the interment, Leeds, and which Zion, as Ward, the eternal nature, in his present given writings proves naturally as it were since, what, what is called the human race will be heartily glad of, viz., that at last what is called priestcraft, that this tormentor has received its final dessert by the pen Ali-Ward.

visibly, as its vicegerent, its form. This Creature is the devil, the appointed law-giver of *wisdom and truth ;* who did become, who has become, and who ever will become the revealer,—by the virtue of bearing primitively, priorly, recently, now and for ever the hidden wisdom, *strength, and beauty, the trinity, the hiddcn attributes, and features of God*; the apparition of the Ghost Jesus Christ, but now Christ,—the appearing of the understanding as prior to the interment, Leeds ; with judgment to tangibleize its formerly written writings. And in this consists its celestial manhood,—therefore what say you, reader ? he is not mad,—but if mad he does appear, it is the soul,—wonder not ! the deified shape of the Saviour, the one God, the triune man ; therefore the memory that the beings called human has had running with them, has only served the turn to conduct themselves, similar as the instincts has served the other part of the animated particles of the great nature called sheep, horses, dogs, &c., for they must inevitably decompose and recompose in a similar way ; the only difference in their memories, is,—the memory of those called human, has a capability on reflection to receive the truth, which no one could receive until it was brought by him who went through the tribulation predicted in the various inspired writings, including the bible, which bible since and now is,and which will be of no more use,—and which has, by the teachers and preachers as they have been called, by those who have been taught to dubb them with such titles—caused the major part of the cruelties,—by them treating it as a literal book.

The bible taken historically causeth atheists, deists, and socialists; such not being enabled to bring their senses and reason to bear with the reading thereof ; such has turned and denied that there were any intent in it ; they laugh to scorn a fulfilment to it, by the understanding that exists after what is called death ; yet they seem to expatiate largely upon the being of a God in their sophisticated writings and lectures, and by these means entrap the unsuspecting readers and hearers, who imagine that they believe in a God, but there is no God to them, except the elements ; which are necessary for animation, and when they have drawn their last breath they die, they are as all other animals, annihilated as to a conscious identity.

It is true there is nothing, no spirit that leaves them, nor any one when they breathe what is called their last; but it is woefully untrue to say that the word, the fulfilment of the scripture, which became the mind and soul, and the man Zion-Ward has not a consciousness, for here the writer is, an humble individual, enabled to prove by occular demonstration that it is so, as well as having the same confirmed* by those who have known both, previous to and since the interment, Leeds, which has taken place more than three years; since which time the writer has undergone the change, so that he has, does, and can pass his former shopmates, whom he formerly worked with, yea, he does even converse with them, and they know him not, until he unfolds the secret by shewing himself as known before the alteration, for as much as if the mere animal memory died not by the decomposing of the body; neither did the new mind or soul brought through the fulfilment of the scriptures; for it being received by another being, previous to the dissolution of the one, through whom, it flowed; the recepitation, being, the soul, it must be the very same life immediately, and as it came not through the medium of the ordinary way of what is called nature, viz., not inherited through the animal parents, its being having been, is, and for ever will remain to be the eternal embryo secretial effulgence; it very soon made its whole self known to the essense, *i. e.* the strongest desire among his believers to discover his retreat, by speaking as one man would to another, perfectly felt by the one. viz., the present writer, to be a distinct being;—to be heard and seen by the others, through the properties being grasped by it, to represent itself as seen and known previously to its withdrawal; to unfold its world without the end, death, its grand secret—the immortality, the soul.

* England's laws shall sanction this truth,—the writer has friends, who, for a many years have been and still are, employed by the most respectable employers of Nottingham and elsewhere, well known to them as unimpeachable and sane characters; the writer with them will try a trial by jury;—woe be to hell-fire and brimstone,—and to the heaven; to what are called Christians; as they fancy they are not called to do anything contrary to reason—the writer wills the proof.

Philosophers' theories are false!—* facts we must have now a day, to cause convictions; Philosophers as they are called, are very clever fellows, but they knoweth not all things, and they frequently lead the mind astray; the mere animal as he has been, has not had the slightest consciousness that he has so decomposed and recomposed, it has been agoing on without his knowledge, and he has died, if he has died, and he has lived, if he has lived by that process, as he ever did, no death has passed upon him,

* Instead of the body, as the bones, flesh &c. are called, the blood is the body of the being called man—the life of him, and to his machinery it acts, to keep it at play; from it, it springs, for it was every thing when in embryo; and from the nourishment it receives after birth, it expands, and in the expanding of it, is, the growing of the being,—the changing of his appearance until he is of age as it is called; yet any person who has been familiar with him,even if absent for a time, may know him from childhood until death, he having never changed his skin—the excrements touching not that to decompose it; neither the food to recompose it through any other channel but the blood—the blood is the cure-all to every wound, by repairing every injury that is capable of repairing;—but when it has not strength to do so, the blood settling a stinking mass, it is done with,—the being lingers and dies,—no charge to its follies or foibles, nor no blessings to its goods or its learning; it having left all the soul or mind it ever had behind him—which others grasping have made themselves just such ones. Through their morality and learning—their productions on the meaning of the scriptures,—the Kings, the Queens, the Popes, the Bishops, and the Parsons, of every denomination, has been set up. The dogmasses taught by those have terrified the other part of the beings into submission, by following their stories about ghosts, fairies, gods, devil, hell, &c.—there have been and still are, in a many, a desire to know if there can be a certainty gained on these things, they not liking the idea of becoming as though they never were; therefore it is the desire that embraces the love and the truth of them, *i. e.* the real meaning of the scriptures through the Shiloh—the Zion-Ward—and not anything that learning can give them.

Philosophers have tried morality to reform the people, viz., a name they give to honesty; but who are they among the whole body of the people that are honest? Do they love their neighbour as themselves? Do they do unto others as they would wish to be done unto? These things they are continually chattering about, but they do them not—they have used the property of another, viz., the bible! which has no allusion to their doings, for God would not have given the words by inspiration, had he intended them to have acted previously to the fulfilment of them. It is the fulfilment, with the whole of the inspiration, which giveth the honest soul, never more to swerve; having no desire to live on the produce of the toil of a care-worn and impoverished people, it knowing that all are equal; cursed self-love has made the difference, and has disjointed the really desirable honesty, to be among society at large.

and no life has come to him,—life and death to him by that process, has been all the same, it has only been the life which has grown and run-up with his memory, with him from boyhood, and that mind or memory being mere material (like other animals) with his body, if one had died, the other would have died also, and the mind or memory would have known the dying of it, as he knew himself from boyhood.

Man as he has been called, grew from the earth in a similar way to all plants, by the seed of him and them, being shed by the other elements, viz., the air, the water, the fire,*—and the sun having a virtue of the whole of these properties combined in itself. It was the grand vivifyer or life giver to them all, for them ever after to shed their own seed and produce,—having the same vivifyer to ripen their productions, with the exception of the animated beings called man, and its productions which the plants and animals &c., produced, acted for instead, but these plants &c., that proved nutrition to him, was not him; neither could they recompose him; neither could the excrements thrown of from this nutrition, decompose him, he was a separate being to them, otherwise, there could have been no change, for the nutrition could have ever become him, and ever made him a mere man, at their pleasure, and thus have prevented disease and death.

The intelligence in the coeternalaty, viz., the elements gave the separate seed, that produced everything inanimate, as somethings are called, in every part of the globe, and animated them, and every animated animal, in their primitive state was what the scholars have named ‖her-

* The globe rides on wind; water is its layer, which the gass passes through to air; which the water passes through to rain to earth, to bring fiery componentcy to regulate the whole.

‖ The spirit of the animals of the first epoch of what is called time, was not the genuine spiritually-adamically ONE, which shewed and proved itself by the person called—WARD. THIS, having passed from his genuine hermaphrodital component being, by its secret foretellations: whilst the others passed merely by what is called procreature; by which in the sequel the limited particle the laboratory called Ward, came, where the essential desire achymystically worked to interweave itself with the one in ordinary, with a very many of what is termed the serious religious

maphrodite, viz,, male—female, or the properties of the male and female beings, combined in, or as one being, or a power to beget and produce by their own combination, and from these beings arose the separation of sexes, which has ever since, copulated and produced in the ordinary way of what is called nature; and now we discover the cause of the excessive pain of what is called the females, at the time of parturition, or bringing forth of that, that has been formed by the combination of sexes, which, although the cause is introduced through the medium of the male, yet it is a part of the female until separation; the pain is caused by the tearing away as it were, a part of herself, and in the female partaking a part of the male in the formation of the vagana. Next we discover the cause of what is termed disease, it has been caused by the desire, and the too frequent gratification of the same, which brought heat, heat overcoming the other properties that forms the being,it caused inflammation and disordered the whole; thus disease has continued, and has not as yet met with an eradicator, nor can it until a new being is given or added, as I have described in this writing;—next we find the cause of anger, it was caused through the feelings of this nature meeting with a rebut, through the males desiring the embraces of the most free or vigorous of the females, which effected the opposite sexes, the females against the males, and the males against the females, each sexes on either side, wanting the most healthy, free, or vigorous ones, this introduced a dislike* to each other in

beings;until the desire had a glance and became matured to see what he had handled in his hermaphrodital state, primitively,—to bring a proof by his adamically being—which had become him in contradistinction to his primitively hermaphroditeal componentcy; what had lain hidden in their source, viz., the Almighty spring to THOUGHT; which had given the cyphered hieroglyphicks, the language of God, handed down by those which had sprang from his primitively genuine hermaphroditeal componentatal being—to view each other, to wonder and be no more until their desires,continued in other beings, by the presupposition, should become matured to take the better part, the rest, the sabbath, that this God spoke, *i. e.* the fulfilment, the truth, the Shiloh, the Zion-Ward.

* The reader, before this, may have seen that the writer is not a party person; he may also have observed that it is not from spleen he, the writer, attacketh the opposites to real truth; he, the writer, knoweth that honesty with simplicity need not fear the jargon of the gigantic scholas-

turn ;—next we arrive at the cause of selfishness, the cause of which arose through the beings, being so injured by continual excess, it caused a slothfulness, or a dislike to labour as others, to procure the necessary food, and in the sequel habituated themselves to it, and by this, shewing a pattern to the healthy, to live upon the produce of the others,consequently this led to greediness,altercations and strife, one among the other, and ultimately to blows, *i. e.*, when the strongest gaining the mastership, continued to exact from the unwilling; these acts caused a removal from each other, or a separation of the parties,—thus peopling various spots of the element, called the earth ; thus they acted, and proceeding in a similar way, quarreling and separating, until in progress, their spots became near to each other ; when they became more like strangers and foreigners to each other, then as though they had originated from one grand source ; consequently when they attempted to help themselves to anything of the others, a greater determination to prevent it arose, and the ones on all different sides, that was the

tic renegades. And also he knoweth, that if it were possible for the socialists to be chummed together, they would produce more disease, wretchedness, and misery, by their artificial means intended to secure ease, and the mere satisfying of the animal feelings, than ever the beings called human did in their more simple, honest, animal state, *i. e.* the writer meaneth, that if their schemes that they act now with, could be a general thing. There is nothing in these acts that the mighty principle, the very God, takes cognizance of. There is nothing in the mere supposed sensible being called human that can ever reform him. There is nothing in them to live eternally ; they may murder each other if they chose, that is to their own obtion ; the writer having not such a desire, either of them, or what is termed a moralist ; he liveth as he writeth, viz. plain and undisguised ; not bound to the affirmations of the vain philosopher, as he has not a desire to be parched and dried.

It will be a very convenient riddance should the whole of the no real eternity-lovers become located either at Tytherley or Menia-fen, as either of those places is their limit ; and when thus located, the real lovers of eternity may solace, without interruption ; for if such as is termed atheists should have the sneaking impudence then to pretend to be gentlemen of charity's religion, although they may have their ladies ; they, the eternalists, which is the true term to the Shilohites, will serve them, as they know they are deceivers, as the farmer serves the crows, as they know they are but carrion.

greatest adepts, soon gained the love of the others; (here was the cause of pride) consequentlv became their leader, or what is called a king, which the others in endeavouring to gain favour from, introduced craft, deception &c., which caused greater division and distinctions, and progressing started what is called war,when the horrifying spectacle before them, caused a different thinking, which led to the endeavouring to discover a preality to their own being, which caused fright and led to what is called religion, which they at that state, as they have since, foolishly imagined to be somewhere away from them; they little thinking, much less knowing that the prompter of their thoughts had a design, which led to their curiosity to discover it or him, their being to be in the end, when received from Him, now known as Christ, the Saviour; thus all has been right, God, secretly, did it all, and will now by Christ, destroy all it has done, by giving them a new life,—therefore the life to regulate the passions, that proceeded separately, and from anything, that could, had or did arise from the mere animal; for what is the life of the mere animal but its blood which acts to supply itself, and their minds, if we call it thus, is deity, and it is that, that knoweth through their eye, what food for them to take, and in a similar way as the beings called man,been enabled to perform all they have done, for a purpose in the end unknown now to themselves, a many of whom, will know by and by, what sense has done, which they had thought belonged to them; and which they, not the deity, has received extolation for;—if this pride is their superiorality over the other species, they have it abundantly, but in other respects, the other species has the advantage,they are more loving to each other,collectively, and they, if ungenerous, injure not their fellows, to the extent that the others do; they have not falsified God, and made the world a hell by their temperance*

* Spirituous liquors are not the worst compounds; the compounds from the alcohol of weak heads intoxicates the senses, so that it requireth the wholesome truth to eradicate such venomous poison. How long will

—their native pleasures has caused not the nothing, morality, viz., they are not ashamed of their acts*; they creep not out of sight, pretending they do it not, they have few cares, but a many pleasures; they annihilate none, viz., they give not death—a burial, to be made worms meat, earth, roots of trees, the trees, and peradventure the door and shutters of the stable, house or palace, that they may be in, by the continuation of their states, through the dogmasses set forth by them, being received by some lover of so dead a life, which life lives dead, as to knowledge of the old, and has no new, or any enjoyment; therefore the socialist's endeavours to remove difficulties, is the means to entail them, by them being the guilty means of protracting the only crime, viz., their self supposed nothing, morality.

No being, previous to Zion-Ward, was ever recognized after what is called death, but in the sequel, all his believers, will have a similar capability, as his way, the truth, and the life, will establish, similarly, all desires, so they will know they have been, and by them arising to this knowledge; it will entirely, and for ever, introduce a new race; as God was not mad, were not mad, is not mad, nor to madness, can not be driven, whatever it did do, has done, is doing, and may do, knowledge before it goes, thus for ever des-

the useful part of society linger under a degradation, cryed forth by the artful and the seemingly saintly moralists, to pounce upon them with adulterated tea, instead of known good malt.

* The particles of nature would become far worse, if Robert Owen's Socialism could rule in its uniform way, as he merely at the present hints at, having not courage to speak and write his secret wishes boldly "without the fear of man." Hell-fire and brimstone have held the being from quite acting publicly as the brute does. The writer has no objection to "the old book being laid on the shelf;"—but he wishes to not see artificial means resorted to, to put it there; nor artificial plans to be gratified instead of teaching the truth of those obscene things, that appear as though done, in the letter of the Scriptures.

troying the wrong, in the suicidal* supposed wrong act; which the writer and all has a right to do, if they desire it, and are sure it will them from care and oppression, free;—though not to such alone does the right belong; but to cowards who have betrayed their truth, and to liars, as scholars all have been.

The bible in the letter reading thereof with the food they have eaten, has made society what it is, viz., hideous ghosts, and dying monsters; for there can not be a more filthy animal, than the being called human; dogmatical preachings raise the merely suppressed thoughts of what is called the socialists, for they would not, if they could rule, allow any being to exist, who was not to their taste, thus what is termed murders would become as common in their communities, as what they are in convents and nunneries, and what they are now secretly by Marcus's government child destroying system.

Religion as it is called cannot overturn socialism as it is called, neither can Robert Owen overturn religion; for it has the advantage of the two in superstition; Mr. Brindley to wit,—whilst Robert has the advantage in craft, which money does uphold, but let that fail, then panic struck does Robert and his communionists become, because they have no desire but for pride, then kill that, and they then peradventure may become honest and useful, but not this, till their God is dead,—indeed such a life as theirs is, we should have been better without,—nature had better never been if it cannot arrive to anything further than to produce its particles to stargaze and wonder, and

* What ignorance on the part of the Jury empanneled by a Coroner, to enquire into the cause of the death of any person; and for them very frequently to return a verdict of *felo-de-se*.—and "Died by the visitation of" something they think, called—"God." N. B. The Popes, Bishops, and Parsons, deny visitations, except when they visit to chatter together and drink wine, which the writer has no objection to, if they were honest enough not to interfere with the property of others. But the Coroners, like the Judges, care little about the matter, whilst they are well paid for sitting a few hours every now and then; the poor besotted Jurors are led to think similarly, and they find their verdict accordingly, trembling in their shoes, lest they should not be circumspectful enough, after they have been gazing at and smelling a mangled, and very frequently a putrified nondescript, who has thought fit to do as he likes with his own, viz., himself.

die, for this is the summit of socialism as propounded by Robert Owen, although a favourite expression to allure of his and his children, is, that if there be such a place as heaven, their plans is the sure way to obtain it, by living moral, good and honest lives whilst here;—the religions says the same, and their system have proved deception in another dress; but as is stated previously, heaven is not a place, neither is, was, nor will it be obtained or attained by their means, however pleasing and deceptive fawning manners are, their good and bad, helps not, nor hinders eternal life, it flows unto all, who chooseth the same principle without any striving, to force itself upon any, it is honesty in a plain dress, which inevitably must out live everything set forth in feigned colours, dishonesty is not it, I mean all and everthing which acts on the axles of self; honesty cannot live without love; dishonesty would starve it.

It matters not how vile the tongues are, the vilest of the vile as they are called, would become loving, amiable, and noble, if Zion forms them—the murderer, perhaps, that has been, would become equal to the best of kings, and would never injure another by word or deed; Zion would slay his poor throbbing supposed guilty heart, by planting in its stead a heart of knowledge, to shew the cause why he had acted unruly. But to find fault with such, will not cure such; hanging does not destroy the spirit; with the judge's Lord have mercy on his soul, for the Lord has nothing to do with the judge or him; if so, it would be needed not, either for to have; for Zion would turn murderer of them both, by destroying the cause that did them both produce.

Therefore the writer is a sane, and straightforward man, who writeth not for praise, gain, nor slander; desiring nor fearing to please nor offend the sense of any reader, whether high or low, rich or poor; the truth is his study alone, and through that he alone does stand; knowing that which is a prime conductor of the vast machine of the empire of nature planned, willed, and will effect, through the Shiloh, Zion-ward, after the manner of man, free from all delusion, an universal Reformation.

In this writing it is said, and proved, that there was an intelligence separate, although a seeming part of the

animated being, which intelligence Zion-Ward became, from whom all that has received, did receive their knowledge; and from whom all, whether learned or unlearned, will have to receive a sufficient wisdom to know that society can never be tranquillized, until the chaotic state of thinking, be brought humble enough to ackowledge his *truth*, the Christ.

One animated visible being, give it what name you may, proves not the intelligence beyond their own sphere. It is the intelligence itself, that proves itself, an Almighty God.

I trust that every reader has seen the principle, which does not mistrust its own, by pirating other's works to garnish its; it being too dignified to mock an unassuming writer; for such as do, are too proud to take his title, though not too mean to rob his works, to use as theirs, the Christ, the every thing needful, the honey gathered from every flower, and not the dross of any; therefore, whoso discovereth a similar principle within themselves, by reading, the primitively, priorly, recently, and the present published works of Zion; they then will discover all they ever will have, whilst they are immediately the corporeality, which when freed from, they then will have a capability at pleasure, to become the whole of the man, thus viewing the vain attempts of the witchcraft strugglers for liberty in their way, as it can never be gained through party men, but through Zion-Ward.

To Conclude,—There can be no good come through any other channel, but through the truth by the Shiloh; wisdom it has for its foundation, consequently it is sure to establish itself, whoever may oppose it, for the present writer has a knowledge of eternity, and feareth not to die in its defence; reason must tell every right honest being, that except wisdom is the foundation for a better order of things, whoever may attempt to remove the difficulties without it, must inevitably lead their votaries into vexatious disappointments, until shame covers them and their leaders, and drives them to seek protection from that, which, they had considered to be delusion,—It is the principle, Life, which, grasps the principle,—death,—keeping it for ever undermost,—that plants freedom within the bosom of every

being,and gives them courage to conquer or die ; and without this courage no one is a reformer, whatever may be his pretentions; and sooner or later he will yield to party factions,—be frightened by those in office, and ultimately die,—self-condemned, a sneak.

Fare ye well reader, who could think, Master, an unintelligent man.

ADIEU.

*** The Author's Works, written and Published previous to, and since the Interment, Leeds, are on Sale, Price Twopence to Two Shillings each, at Mr. J. HRRRAPS'S, Grammars's Place, Mount-street, Nottingham ; from whence they will be sent to any and every available part of what is termed the Globe.

THE Poets, they can invent fiction, particularly what are called the modern ones, they give sufficient proof of it. Mudie and others, and Ebenezer Elliot; the latter who, in his piece commencing with " God said let there be light," &c., exhibits insanity very clearly; it is a mad piece of work, prettily worded and arranged. Poetry, like Music, is from Inspiration, flourishing in its own butterfly pride, a short summer's gaiety and then no more!—it charms whilst it lasts; but when over it causeth care, because it lacketh giving knowledge ; but sober and grave Poetry acts contrawise.

I have seen a number, a long time in the way;
Compounds, some, could they have their sway,
Would crucify the slaves—the reader why will see—
They roar and rave—none is right but me.

In truth, the writer stands alone—rational is only he;
Compounds all, all have sworn, we are so, are we;
We say, is it only he that loves, he'll fill his bowl—
Wisdom! interwoved, he, he is the very soul.

The *child, we famish'd not—not our doings; O,
Its father was driven wild—on politics? Oh, no!
On things stolen from the Writer, Reader! he's very plain,
||Compounds stole, to spoil my word, they being vain.

Break! O sever! remove the chains off thee,
On the earth, will his life, a heaven within to see.
Men, deluded, all have been, yes, all and one;
The cure for stings of wasps, is honey!—Come!

* The Child spoken of in mystery, in Isaiah, chap. 11, verse 6, which means unto others the truth from Zion-Ward, the father of it by virtue of his having the Revelation, predicted in the 6th and 7th verses of the 9th chapter.

|| Had they been honourable enough to have acted with the truth by the Shiloh, as they have done with other authors, to have named from whence they had their new ideas from, there would have been some excuse. The Socialist missionaries make it their common practice to learn passages from the works, and not to blush to answer the objections of their opponents by them. A Mr. Knight, of Leicester, when asked what Christ was, said, "Light and Truth," but kept back that he did not believe, nor care to believe the work, to defend them by his assertions; but they little thought that they should be detected in so signal and singular a way as they now are; *i. e.* by the very same life which gave them being, still living to defend its own works;—but I suppose that the writer, as he is immortal, must forgive Robert Owen, his Editor, Mr. Fleming, with Mr. Rigby, and the remainder of his missionaries; as they have not Wisdom for a foundation; they must turn cadgers, otherwise long before this they would have dropped and died. The same we must say of the Rev. E. J. Smith, with others of a similar stamp, excepting poor Richard Carlisle—I will not press on a fallen foe.

Wasps, honey bring not—have they honey nature?
Bees are not as drones, are they not to saliva?
Bees' eggs, drones protect; wasps are yellow knaves;
Drones in Halls reside—wasps in earthy caves.

Bees' union is strength to them—wasps fly high;
Courage is gain to them; wasps are falsely sly.
Oh! what food, do bees procure—is labour wrong?
Season, drones, wasps, all, the Queen's honey song.

Presidents proud, have bees not? all are alike;
Instinct's theirs, heed not, riches theirs, is right;
Dies, the Queen? in her make! life is living then,
After death, she's perceiv'd, among her bees again.

Presidents all, all are mad—communionists awake.
Pride conceal'd, is reveal'd, its in the grass a snake.
Presidents die, life theirs, where is it—then;
It's seen not, 'tis forgot, a flame extinguish'd—them!

Shiloh's truth, 'ere it did last, shine it did with error,
It's now,—Ward,—Zion,—Mind,—a Trinity,—a Mirror.
Freedom's gem it is, 'tis a pearl!—a God!—a lover true;
Away,—fly,—go, oh! pious hell, demons all, rue.

Pride causeth a wand'ring from Shiloh's band;
It, the sword, and hunger, be for ever damn'd.
False saints are nothings—lukewarm ones are worse!
Oh! unkind stab, will you pierce? curse, curse, curse.

Compounds, not the God, rob the care-worn man,
Vipers lurking, bosoms, throb, self-sent preachers ran;
They curse, the curse of curses, all I ask; Oh! my God,
Is, as I am, to see, the wretches! Hurrah, Nau-boklish,
Zion-Ward.

Endeavouring, willing men,
Reformers are called, why
Against them, is reason then ?
Beings all, they must die.

The way right, I have turn'd them ;
Need me—they further me must try,
In Truth—are they men ?
To live ever—not to die.

Mixed minds, they are error,
And are found for to lie ;
Birds are they, of a feather,
Death's their portion, when they die.

Live, so termed, as they may,
Life is nothing, as they sigh—
Nature's limit, a death is, eh !
Why does life, bark and die.

Life is death then, as it were,
Death, theirs, then heave a sigh.
Them, the grave has in its snare,
Meat for worms when they die.

The antidote to false wisdom,
'Tis not learning, if its high -
Charity !—Life has it won,
Accept it, Reader—do not die.

The Truth—I will speak plainer,
Formed am I, not to lie ;
Yet, only am I as a stranger,
Applause I own not—'tis to die.

Straight am I, in my dealing,
Gold will not me make a spy ;
Sooner would I fly ; and wing,
Sing,—be off !—yes, and die.

I'll have at ye,, Materialists
Eat—sing—or what you wist,
Nothings are you, she or he.
Call assistance; eh, from whence?
Go! welcome Miss, Sir, or sense.
Die! a puff of wind to be.

Materialist! what a wise fellow,
He, if a he, if a she, gather,
An infamous—a silly lie.
Truth wills the truth to speak,
In error. your blood, you can wreak,
As it's anger, spill it, die.

Talk of wrongs—O Materialists!
Sneak from it; why it bless?
In its defence, guns to use.
Why? swagger—Why? desire you
First to be—foremost to pursue.
Crocodile tears. teeth not smooth.

Materialists—not patriots ye,
You are not lovers of liberty.
You sideways go, that is sly.
You abroad, all are quite,
Meddle—dabble, and in spite.
Come forward, for it, die.

Materialist's freedom, is as flies.
Tastes, spits, wastes, and dies.
What for is all your striving,
Your beginnings; is the end nigh.
First squeak, last the face awry.
Oh, twist, off, leave whining.

Materialists are not master!
Themselves beasts, only pasture,
Graze on, get fat, and die.
As the animal, do not wish,
The state—a true consciousness,
Care not, nor do not, sigh.

Materialists, Truth is not shy;
Eternal nature it is, not the sky.
Her beauties various—oh!
Her noble laws she can't put by,
She is not precarious, blind to die,
Her life to lose; simply so.

Materialists, your life is fuss,
Nature's essence is not your crust.
God! the essense is the man.
As the beasts, you live, you die,
As their pangs, as their sigh.
Not a life of sand, so grand..

Materialists, its Truth that speaks,
From it, who? you are sneaks.
To kill it do'nt you try.
Truth, it will speak plainer,
Peradventure to kill the annihilator.
The chattering parrots lie.

Materialists, the old spy, please!
If a dog, hunger have, not the ease,
As I, the writer, certainly wish.
Sincerely is Zion me, and for why?
Know the Zion-Ward life, not to die.
You a true consciousness.

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